

The Incalculable Cost of the Gift of Salvation

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Isaiah

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I want to ask you to turn in your Bibles to the 53rd chapter of Isaiah. We're actually going to start reading a few verses before 53, 52:13. Isaiah 52:13. The title of the message this morning is "The Incalculable Cost of the Gift of Salvation." The incalculable cost of the gift of salvation. Holy Week, Resurrection Sunday, Easter Sunday, Good Friday, this is the one week in the year where we really with a special focus reflect on the glory of what is always our hope and joy and confidence, that is, the finished work of Jesus Christ that was accomplished on the cross on Friday and validated by the triumphant resurrection on Sunday, and so it's the story of our salvation, that God has made a way to save sinners through this great work, through this great Savior, and it is a gift of salvation. That is the good news that you don't earn this, you receive it. It's a gift of grace given freely. You come without money. You cannot bring anything to God and you receive, yet the fact that it cost us nothing doesn't mean that it's cheap. It's the most costly grace imaginable and we turn to a passage which really illustrates that and puts before us. These words of Isaiah were prophesied 700 years before the birth of Jesus Christ.

It's really astonishing the clarity with which Isaiah as he looked into the future, inspired by the Holy Spirit, God gave him such clarity to see the ministry of the Lord Jesus Christ. In fact, the testimony that some of you have heard, Richard Ganz, is a biblical counseling just leader and has been for decades now, his story, he's a Jewish man who was born into, you know, a fairly religious Jewish family, raised around the Jewish synagogue, but really not so much a believer, just a Jewish believer that is, I mean, in Judaism, he was more of just a rationalist and skeptic. He was trained in psychology, had a PhD and he was teaching, actually working in a state psychiatric hospital when he took a vacation and went to Europe and while he was there he happened upon L'Abri Switzerland and the L'Abri Study Center there where Francis Schaeffer had begun, had taught for many years. While he was there, he struck up some acquaintances and friendships and some people were sharing with him and he had been familiar with Christianity, had been witnessed to before and one day a man who was witnessing to him that day said, "I want to read a passage of Scripture to you," and he read the passage we're about to read, and when Richard Ganz heard the passage, this Jewish man said, "I know all about the story of Jesus. I've read even your Gospels but I don't accept it. I've read your Gospels," and so the man, he assumed they were reading the Gospels and the man turned his Bible around and said this is what I was reading, the 53rd chapter of Isaiah from the Old Testament, and

Richard Ganz says he was immediately converted; that he had heard about Christ, he had heard about the Christian message that we preach Christ and him crucified, that he bears our sins, that he takes them out of the way, and that he rose again from the dead, and when he heard those words picturing the glory of Christ from the prophecy of Isaiah written 700 years before the birth of Jesus, he believed.

So we look to this passage today to help answer a question for us and that is the great cost of salvation. We saw a movie yesterday, Patti and I, my brother and Todd and Shannon and James and Erin went to see the movie "Unplanned." It's the true story of Abby Johnson, director of a Planned Parenthood clinic in Texas, worked at a Planned Parenthood clinic for eight years, was a strong advocate of pro-choice and basically an advocate for abortion. In the movie, in this true story, she comes to understand how wicked and evil abortion is and she does so by seeing an abortion happen as she watches the sonogram. First time after eight years of working at the clinic, she actually saw it happen as the doctor sees it as he's watching the sonogram performing the abortion. So after eight years of counseling people to have abortions, she sees that, it grips her that this is a child being murdered. She leaves the room, weeps uncontrollably in the bathroom, decides that day she's resigning and on Monday, it's a Saturday, she resigns. Well, she wrestles with the fact that she had been involved in so many abortions, aborted two children herself, but the love of Christians around her at the clinic God uses to soften her heart and then the reality of what was really happening finally broke through to bring her to a new understanding of life.

Well, in the movie, she is racked with guilt and the message of the movie and the movie is really powerful and I think it's, you know, a great instrument to bring clarity and truth to America where so much wickedness is being done and so much violence not just to the babies but to the women who have the abortions, and it offers hope and forgiveness. But there was one glaring omission in the movie, if you've seen it, that I wish that I could have helped them with. There's a point in the movie where she's talking to her husband and she acknowledges, I think it was the middle of the night, she wakes up, he wakes up, she's not in bed, he finds her, she's weeping and she says something about 20,000, 22,000 abortions that she's figured out she must have been somewhat involved in at the clinic through those eight years, and how can God forgive me. Or she says, "Can God forgive me? I just don't believe He can forgive me." And her husband says, "Yes, He can. He can forgive you." And she asks the question, "How can He forgive me?" And this is where the answer was incomplete. His answer was, "Well, because He's God." That's true in part but it's not by any means the whole story. It is because of his incredible kindness and loving heart but forgiveness for our sins and not just the sin of abortion because we are all evil and wicked according to the Scriptures, every one of us are murderers according to Jesus. If you've ever called someone a fool, you're guilty of murder Jesus says in Matthew 5. If you ever lusted after someone in your heart, you're guilty of adultery Jesus says as well in that passage. So we are all murderers and adulterers and liars and thieves, and the wonder of it is that how can a holy God forgive us. That is the question that the Scripture is asking. How can sinners be made right in the presence of a holy God? And the wonderful news that the Gospel really does offer is you can be healed, you can be forgiven freely as a gift. Nothing that you bring and no limit to the amount of sin. You

cannot have sinned too much for Jesus' blood to be able to save you. He can save. He's mighty to save. Though salvation is free, it is still incredibly incredibly costly.

That's what Isaiah saw as he looked into the future by the Spirit of God and saw the coming of the servant of the Lord, the Messiah. So let's look at this passage together. We're going to read, begin reading in verse 13 of chapter 52 and we're going to read through chapter 53, verse 12. Verse 13,

13 Behold, My servant will prosper, He will be high and lifted up and greatly exalted. 14 Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men. 15 Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand.

1 Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

Let's pray together.

Our Father, as we come to this passage of Scripture, we are mindful of our great need of grace even now, that You would open the eyes of our hearts and give us the ability to focus and to hear, ears to hear and eyes to see and hearts to obey. We ask this, Lord, on account of Jesus and His great work. Amen.

The incalculable cost of the gift of salvation. The incalculable cost of the gift of salvation. I want to consider, we're gonna kind of walk through the passage slowly so it's going to be a little different in some ways, but I'm still going to organize our thoughts around five points. So we're going to look, first of all, as we walk through the passage, at the majesty of his person. We're talking about the great cost that the servant of the Lord, the Lord Jesus Christ, paid for our salvation and the first thing that Isaiah calls our attention to is the majesty of this person that is going to bring salvation. So the majesty of his person. The greatness of the person himself who is coming. He is prophesying a Savior to come. Someone's going to come and make a way for sinners to be made right before God, to be justified, and he wants us to be able to recognize him and it's a wondrous picture and portrait that he paints for us.

He says, first of all, he calls our attention to the majesty of his person. You see it in the title in verse 13, "My servant," and that title is repeated in our passage twice because it's also there in verse 11 when we read, "My Servant, will justify the many," chapter 53, verse 11. "My servant" both times. This is a key term in Isaiah's prophecy. In chapter 42:1-3, in chapter 49:1-7, he prophesies of a coming servant, someone who will come as his sent and anointed emissary to do his work, and so he says, "The One that is coming is My servant, the servant of the Lord." So that's part of the greatness of his person. He is the unique servant of the Lord. He alone.

Then he says, look what he says about him, he will be high and lifted up and greatly exalted. He describes this exaltation of this person. We've noted before how it's important when the Scripture says something three times in triads, it's emphasizing something and raising it to the level of the superlative. So he uses three different adjectives: high and lifted up and greatly exalted. That this servant, who we're gonna find out doesn't appear to be at first glance impressive, is in reality of the highest order. In fact, the first two words he uses, high and lifted up, are words that are distinctly used of God many times in Isaiah. Isaiah 57:15 uses the first two words, high and lifted up, "For thus says the Lord who lives forever, the high and lofty One whose name is holy. Thus says Yahweh whose name is holy, the high and lofty One." He says this servant is going to be high and lofty, and so there is an anticipation that he's not just a man, he's more than a man.

Then we see the phrase in verse 1, "the arm of the LORD," 53:1, "Who has believed our message? And to whom has the arm of the LORD been revealed?" The arm of the Lord, the arm of Yahweh, is a phrase that Isaiah uses a couple of chapters back and you can look at chapter 51, verses I think 9 and 10, and you'll see that he describes the arm of the Lord, Isaiah is calling for the arm of the Lord to come. May the arm of the Lord come,

and bring salvation and he says the same arm of the Lord that basically did the great work in Egypt of delivering the people from Egyptians bondage, he says, "I want the same One to come who delivered the people from Egypt, who made the sea dry up." What he's telling us is when he uses the phrase "arm of the LORD" in chapter 53, verse 1, he's saying, "I want Yahweh Himself to come. I want Jehovah God to come." And that's what's happening. Jehovah God is coming. This is the message. The arm of the Lord, it's not like the instrument of the Lord. No, it's the arm of the Lord. The arm of the Lord is the person of Yahweh, the person of God.

So he uses these terms to show the greatness of the majesty of this person. The Lord is coming. This is the King of glory he's talking about, and then what's interesting is immediately after he establishes this, this good news, we get some jarring disjunctive kind of information about this coming servant. Verse 52, though he is Yahweh, though he is the servant of the Lord, though he is high and lifted up and greatly exalted, look at what he tells us about him in verse 2 of Isaiah 53, "like a tender shoot, a root out of parched ground." There's double imagery here. He says like a tender shoot, the idea is something that you would prune off of a bush or a tree, something that's growing off the wrong way. It's unattractive. It's not helpful. Then he says he's like a root out of parched ground. The idea here is that a root that is growing where it ought not grow; a plant that is growing where you would never expect it to; a plant in the desert. He's talking about the fact that he's going to come from somewhere nobody expects, the anticipation of something even like his birth in Bethlehem and his being raised in Nazareth. Remember what the chief priests and the rulers in the Temple said when they heard that he was from Nazareth? They said, "He cannot be a prophet. Search the Scriptures, there is no prophet that comes from Nazareth." They didn't know he was born in Bethlehem because the Bible does talk about a prophet from Bethlehem. But it was from parched ground.

Then he goes on to say, "He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him." There is nothing about this one that is coming that will appeal to the eyes and tell you as you look at him with your earthly eyes, here is the chosen one of God. Nothing outwardly. Though in reality he is the King of glory, he will not appear to be the King of glory. Isaiah is prophesying to that level of detail. He won't be an impressive looking man surrounded by an entourage of impressive looking people. How that anticipates even the birth of Christ. When you find that the Son of God has come into the world, you find him in a manger, a feeding trough in a barn. That's his bed. His welcome committee is shepherds, the most lowly and despised class of people in Israel. He is born to people in poverty, no place to stay, they are rejected, alienated by their family because Mary was pregnant out of wedlock. They don't know the story that she's pregnant by the Holy Spirit.

So he will not appear to be who he in fact is, but still the majesty of his person, the second thing about the passage is we want to see the efficacy of his work. Isaiah wants us to see the efficacy of his work, that is, his work succeeds mightily. It does not fail in any way. He is completely successful. The efficacy of his work. You see that particularly in the phrase in verse 11. Remember the question is how can God forgive me, that's the question that Abby Johnson asked her husband, "How can God forgive me?" And that's a

question that if you have any sense of your own sin, you should be asking yourself, I should be asking myself, "How can God forgive me?" The answer is right there in verse 11 when he says, "My Servant, will justify the many." My servant will justify the many. He will accomplish our salvation by taking those who were filthy and guilty, stained with their sins, unable to cleanse themselves, and he will cleanse us and make us righteous and declare us righteous. In fact, the Hebrew is more emphatic than it comes out in the English. Literally it says something like, "He will justify the just. He will make righteous the righteous." It's like he knows we're not righteous because he's going to make that real clear all throughout the passage, we'll see in a moment, but he's saying that when he takes those of us, takes us who are sinners, transgressors, those who are twisted and distorted, when he cleanses us and he makes us righteous, he makes us so righteous that it's like making righteous the righteous. We are doubly righteous, in a sense.

How can God receive sinners? How can a holy God who is too holy to look at sin admit sinners into his presence? How could he admit people like you and me into his presence? Strictly speaking, can God admit sinners into his presence? No, he can't but the good news is Jesus takes sinners and makes them clean. So he can make us clean and then bring us into his presence. He washes us. He makes us righteous and the idea of justifying is not just that you're declared not guilty, it's that you are given the gift of righteousness of Jesus Christ. You go from being guilty and under the wrath of God to being as righteous as if you had lived Jesus' perfect life. That's the Gospel. He takes your sins, 2 Corinthians 5:21, "He who knew no sin became sin for us that we might become the righteousness of God in Him." He takes our sins and gives us his righteousness and when you possess his righteousness by faith, then you can boldly come into the throne of grace. The efficacy of his work.

So Isaiah tells us he's an exalted majestic person, the majesty of his person in his work is incredible, he is a great Savior but, thirdly, we need to consider the necessity of his sacrifice. The necessity of his sacrifice. Why did he have to die? And it's really clear right after the phrase we just looked at in verse 11, our second point focused on that phrase, "My Servant will justify the many," look at the next clause there, "As He will bear their iniquities." He justifies by bearing our iniquities. He is a substitute. He comes and makes an atoning gift by bearing our sins. It's vicarious suffering. Jesus suffers for all of the guilt and wickedness of every sin of thought, word, deed, that has ever been committed by every single person who would ever trust him. He experienced the guilt, the condemnation and the wrath of God for all of that on the cross. There was no other way to save us.

We see this carried on in verse 12, this idea of substitutionary atonement. Many people that call themselves Christians deny this. They don't like this. I remember hearing not too long ago that wonderful song of the Gettys, "In Christ alone our hope is found." The idea is very clear that the Gospel is very clear in that song that Jesus in his death, the wrath of God was satisfied; that God poured out his wrath on his Son on the cross. Last year at the Sing! Conference, I think it was, or sometime, maybe I saw them online, I don't know. But anyway, I saw Keith Getty talking about the fact that they had been asked by a number of Christian denominations to water down that song a little bit; that

people were uncomfortable with the idea of the wrath of God being satisfied, and they had written alternative words to make it palatable. They were denying the propitiation of Jesus Christ, that he stood in the way of the wrath of God, which is the clear teaching of all of the Bible and particularly this passage written 700 years before the cross. So Keith Getty said, "No, thank you. If you don't want the words, you can't have the song." And praise the Lord for that.

You see, he makes clear in verse 12, "Look, He poured out Himself to death. He was numbered with the transgressors. He bore the sin of many and He interceded for the transgressors in that moment." He was praying for us that God would accept his offering and forgive us on the cross as he bore our sins. This is because of the offensiveness of sin itself. This is the trouble that we have, we don't realize how ugly our sin is until we look at it from God's perspective. Key words in this passage: sin, iniquity, transgression. The word "sin" occurs, the words "iniquities, transgression," four times, "iniquities" three times, "sin" once, so a total of eight times that word is in the passage, those words. Sin means to miss the mark. When he says he bore the sin, he bore the fact that we fail to live up to what we were made to be. We completely, it's like you, you know, you make something, you make a dish or something or you, yeah, let's just go with that, you cook something and it fails to live up to what it's supposed to be and you eat it and it's not what it's supposed to be.

Let me just tell you a story about that. When I was in the eighth grade, I was in the eighth grade we had Home Ec and so there were three guys in my group, two other guys and me making chocolate chip cookies from scratch. And you know, in the eighth grade when you're an eighth-grade boy and you're at school, any opportunity to eat more is going to be great and chocolate chip cookies, so we were making like, I can't remember if it was two dozen cookies, so we were going to get eight cookies each and we're working on it, the whole thing. We make these cookies, they turn out beautifully. I mean, they come out of the oven and we're watching the whole time, we're just like, you know, salivating, and it's really working. You know, we did this and it actually worked, because we never cooked anything, but here these cookies are coming out perfect. We pull them out and it's like we can't hardly get to them fast enough. All three of us at the same time pick up our cookie and put it in our mouth and it is instant agony. It's very important to read the recipe and I can tell you absolutely, with absolute certainty from experience that a quarter teaspoon of salt is very different than a quarter cup of salt. Those cookies missed the mark. They failed to be what they were supposed to be. There was one bite of them and they were thrown in the trash can.

That's a humorous story but the reality is we were made to be the image of God. We were made to be something incredibly noble as worshipers who submit and bow before the living King of glory and give him ourselves and love him with all of our hearts, and love one another as ourselves, and we have missed the mark and we are hopelessly irredeemably marred.

That's what the word "sin" means, but the word "iniquity," it even goes into more description. The word "iniquity" used in verse 5, verse 6, verse 11, it comes from a word

which means "to bend or to twist; to distort." It means to twist, to distort something, to warp it so that it doesn't work. It's ruined. So he says our iniquities are the way that we have turned aside from God and in turning aside from God, we have twisted and distorted all the faculties of our being. Our hearts are twisted and distorted, our minds, our affections, emotions, our wills, and so we are ruined.

And the word he uses most, though, is the word "transgression." In verse 5, in verse 8, twice in verse 12. We are sinners, we are people that are rooted in iniquity, evidencing iniquity and we are transgressors. The word "transgression, transgressor," speaks of rebelling, revolting. It's a breach of relationship. It's a casting off of allegiance. It's a denial of authority. So this word means to reject God's authority. It pictures the fractured relationship, the irredeemably fractured relationship where we stand in rebellion against a holy God.

So not only do we miss the mark, not only have we twisted and distorted what God has made, we are in active insurrection against his righteous reign. So when we do what we want to do, we think we're just doing what we want to do, "Hey, let's live and let live," and we think, "Hey, to err is human, to forgive divine." That's not in the Bible. It certainly is true that it is human now on this side of the fall to sin and, praise God, he is a God who is rich in grace and forgiveness but it's not to be presumed upon. Forgiveness is not something light that he just does because he is a holy God and he must punish wickedness and evil. What kind of world would we live in if evil went unpunished? Just think about it in our society if murderers, we just said, "It's okay. You're sorry, okay, that's fine." If we said that to child molesters, people that abuse people, steal from people, rob people blind and then, "Hey, it's okay. No worries. You're forgiven." The world would be anarchy. If we feel that way about wickedness that happens to us, how much must God be offended by our sins against him because he truly is holy.

So it required a sacrifice. Sin cannot be simply pardoned. Because of the exceeding sinfulness of sin, sin must be atoned for. The necessity of his sacrifice and, praise God, we see that he has done it. That's what the amazing thing is, that he's made us righteous if we believe in him, we repent and place our faith in him. We come to the fourth point. We've considered the majesty of his person, the efficacy of his work, the necessity of his sacrifice, and next the enormity of his payment. The enormity of his payment. You know, the greatest testimony to the ugliness of sin, the greatest testimony to the heinousness of my sin is seen as I look at the cross of Jesus Christ. That's where I see the enormity of my offense against a holy God because it just doesn't make sense otherwise. Why did he have to suffer to such an extent? Is God the Father capricious? Was he not paying attention? No, it was carefully measured out. Every blow he received from wicked man, it was the greatest act of injustice ever done in the world, yes, the greatest act of evil ever done in the world, yes, the cross of Jesus Christ, that the holy and spotless Son of God would be mistreated was the most colossal injustice, that he would be abused the way he was is unspeakable, and yet as we see in verse 10, "But the LORD was pleased To crush Him." The Father was pleased to offer his Son and Jesus himself as the Lord was pleased to offer himself.

John 3:16 and 1 John 3:16, good verses to memorize. John 3:16 says, "For God so loved the world, that He gave His only begotten Son." The Father giving the Son. Look how great the Father's love is, he gives the Son. 1 John 3:16 says, "This is how we know what love is, Jesus Christ laid down His life for us." Jesus Christ loves and lays down his life willingly. The Son gives his life in the same way that the Father gives his Son.

The enormity of his payment, though, is unpacked for us with phrase after phrase, clause after clause, word after word describing the suffering, the intense physical agony, the indescribable spiritual agony that the man Christ Jesus experienced. This is how great was the cost of our salvation. Let's just look at verses 3 to 10, walk through them slowly. Look at the emotional mental anguish, look at the physical agonizing pain, look at the spiritual darkness, literally hell that this majestic servant of the Lord walks into.

Verse 3, "He was despised and forsaken of men, A man of sorrows and acquainted with grief." The emotional anguish, the mental anguish of living as who he was and being completely undervalued, looked down upon when he was the one who had made the people that he's looking at that are insulting him, devaluing him. He was even at that moment in his deity, holding the molecules of their bodies together and yet they are disdainful of him. He was a man of sorrows. Isaiah says you'll be able to describe him this way, his life will be filled with sorrow and acquainted with grief. Intense physical pain that turns into intense emotional pain. Weakness as he bears our sins. He was despised and we did not esteem him.

"Surely our griefs He Himself bore, And our sorrows He carried." Look again the repetition of grief and sorrow, and look what we do, you see that, "Yet we ourselves," emphatic there in the Hebrew, "we ourselves," it's actually emphatic both ways, verse 4, "He Himself bore our griefs." He himself. It's emphasizing the amazing wonder that he would carry the massive amount of grief that he would carry for us. He carried it and he carried our sorrows, that's why he was filled with grief and sorrow, that's why he had no stately form, that's why as you look back at 14 of chapter 2, his appearance was marred more than any man. He went through such physical agony, he was rejected in such a way that when people looked at him, they saw the agony and the difficulties particularly on the cross, and they couldn't bear to look at him. But what they esteemed in that moment and what we have tended to esteem before we are born again, is that if we look carefully at Jesus we just assume that God struck him and smote him and he was stricken and smitten and afflicted because he deserved it. Like those phrases are really powerful. To be stricken means to be hit. To be smitten means to be hit more. And to be afflicted means to be bowed down. It's a picture of God striking him and striking him. It's like a man striking another man until the other man is subdued on the ground before the one who is beating him. That's what Jesus experienced and we thought it was just because he deserved it, and we don't understand that is what we deserved.

"He was pierced through for our transgressions." That's the cross, the crucifixion, the nails in his hands and his feet. "He was crushed for our iniquities." It means to be broken to pieces. He was chastened for our well-being. He was scourged. He was punished as if he deserved the punishment. He was whipped by the Romans. He was beaten by the

Jews. One of the most amazing things is the chief priest, the priests that surrounded him and question him, these men are all elderly men who are supposed to be dignified. After they question the Lord Jesus Christ, they began striking him with their fists. A mob beating an innocent man. And that's because that's what we deserve. That's what I deserve.

And he pictures a spiritual agony as we continue, "All we like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him." So the iniquity, the twisted and distortedness, the perversion, the warping of our soul, the agony of that fell upon him on the cross. The guilt, the pain, the emotional anguish that people feel as they give themselves to sin, that for the believers that would trust in him, all of that fell upon Jesus.

"He was oppressed and afflicted. He did not open His mouth." And look, substitution all over this passage. "Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth." He truly was the Lamb of God who takes away the sins of the world.

"By oppression and judgment He was taken away." Here you picture, this really pictures the spiritual awfulness of what Jesus experienced. He is oppressed and judged, taken out of the way.

"And as for His generation, who considered That He was cut off out of the land of the living." To be cut off from the people of God, to be cast away from the people of God. He was crucified outside the camp. The city of Jerusalem, the temple there, it was picturing something that the Old Testament had anticipated on the Day of Atonement when God would once a year before Christ came, they were to offer two goats as sin offerings for the people. One goat, the sin offering proper, and one goat, the goat called the scapegoat, and the high priest representing the people of Israel was to confess the sins over the scapegoat and then they would offer the sin offering goat, a spotless goat, and the blood would be poured out on the altar and on the mercy seat behind the veil, and then the scapegoat who had the sins confessed over it now bearing the guilt, bearing the sins, carrying the sorrow, the scapegoat would be driven out of the camp and driven away until he was in a far distant place. Leviticus 16 says this, "Thus He will bear their guilt to a solitary place." That's what Jesus was doing, he was bearing our guilt to a solitary place outside the camp, abandoned by his friends, his friends all left him, even Peter denied him. There's no support for him. Cut off. Alone. Bearing the wrath. The isolation of the cross. That's why it got dark at 12 noon because he was the sin bearer and God is light and so God the Father showing that he has abandoned his Son as he bears our sins, God is light and in him there is no darkness at all, the darkness tells us Jesus is abandoned. That's why he cries out, "My God, My God, why have You forsaken Me," quoting Psalm 22:1 to let us know he has been forsaken. John Calvin said he literally experienced hell on the cross, cast away from the presence of God. He felt the agony of souls in hell as we would have felt in some sense, and bore that on the cross. But praise the Lord, it wasn't the last word that he said on the cross, "My God, My God, why have You forsaken Me?" Before he gave up his spirit, he said, "It is finished." After hours of agony hanging there

alone, bearing the wrath in the dark, he said, "It is finished." In his infinite person, he took all of the wrath, all of the guilt, and he absorbed it and paid for it and died for it, and he said, "It is finished. It's paid in full." That's why there is nothing else that needs to be added to the blood of Jesus. That's why salvation is free. He has paid the incredible, exorbitant, infinite price down to the last cent of the guilt and ugliness in your life and my life.

That's the enormity of his payment but even Isaiah tells us that's not the end of the story. The fifth point after the enormity of his payment, we see the testimony to his victory. It's there in these verses of the Old Testament. Though Isaiah didn't see this as clearly, it wasn't as clear to him, he saw some things here that make clear that Jesus, this servant who would die, that would not be the end of the story, he would live.

Look with me at verse 12. He poured out his life to death. So he's clearly died. Verse 8 we saw he's cut off, verse 8, he was cut off out of the land of the living, but he died and yet after he died, he's allotted "a portion with the great, And He will divide the booty with the strong." After a battle, a great battle, the victors, to the victor goes the spoils, right? Well, to someone who dies in battle, they don't get to divide the spoils except for Jesus Christ because he's not going to stay dead. That's what he's telling us. He dies. Yes, he dies, he pours out himself to death, but he divides the booty. He is going to possess the rewards of his battle.

And in fact, you saw it also intimated in verse 10 when it said, "But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering," look what he says, if he'll do this, if he will render himself as a guilt offering and die, what will happen to him? "He will see His offspring, He will prolong His days." One of the sad things that happens occasionally, it's pretty rare but you may have heard of someone who fathers a child, goes off to war, dies, never sees the child, the child never sees his dad. Jesus goes into battle and dies but he will see his offspring. That's what the prophet says. He will see his offspring because he lives. He will live. He will prolong his days. He's going to live forever.

Though he pays this enormous payment, he will rise again. How the disciples after they saw the Lord Jesus Christ, they didn't understand he was going to be raised again though he told them again and again and again. Mark's Gospel, just look at it, three different times before they get to Jerusalem he's like stopping, telling them, "Listen, this is what's going to happen. I'm going to be rejected. I'm going to be crucified. After three days, I'm going to rise again." He doesn't say this but you almost wonder if, "Have you got it?" He tells them again and he tells them again and they can't understand it. It's too much for them and, of course, they don't have the Holy Spirit yet either. But how precious a passage like this must have become to them once they looked back at it on this side, on the other side of the cross and the resurrection. "Isaiah told us it was going to happen this way." That's why Jesus when he was walking with the disciples on the road to Emmaus in Luke 24, he said to them, "Why are you guys talking about this like it's some strange thing that happened, that you hear that Jesus died and rose again? Do you not know that it

was necessary for Him to suffer and to be raised again on the third day? Have you not read your Bibles?"

The glory of our Savior is he has come and he has made the impossible a reality. It is impossible for a sinner like you and me to be in the presence of a holy God and yet with God all things are possible. He has made it possible. Because he was willing to come, though he was the most majestic of persons imaginable, he was willing to come and make this enormous payment to make your salvation a reality, and then he offers it to you and he lives today, he's reigning and ruling in heaven and he is with us by his Spirit now and he's inviting all of you to trust in him. If you know him, to continue trusting in him, and if you don't, he's inviting you today to repent and believe in him and receive the free gift of salvation, but if you receive it, never think that it was easy or cheap. The most amazing gift and yet it's such a costly gift.

Let's go to the Lord in prayer.

Our Father, we praise and honor You. You are so good and so kind. We praise and honor the Lord Jesus Christ and He is so good and He is so kind. We praise and honor the Holy Spirit, You the Triune God, You are all more wonderful than our minds could ever imagine and we thank You that the resurrection of Jesus Christ as a signet ring stamping the reality of all that Your word tells us, that He is mighty to save, that He is able to save to the uttermost the one whose hope is in Him because He lives to make intercession for them. Lord, we ask that You would work in the hearts of those who are here, those who have heard this message, that You would grant a willingness to surrender, earnest desire to stop trying to earn salvation, to stop living for other things, and to realize that the most wondrous thing in the world, the most wonderful thing in the world is to know the living God through His Son Jesus Christ. Grant repentance. Grant faith. Help them run to Jesus and may He be glorified. We pray in His name. Amen.